

BIBLE SOCIETY RECORD.

Rev Alfred Elwyn
1422 Walnut Street
No 91

Published Monthly by the American Bible Society.

VOLUME 36.

NEW YORK, JANUARY 15, 1891.

NUMBER 1.

The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

NOTICE.

The fiscal year of this Society closes on Tuesday, the 31st day of March, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day.* Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

BIBLE SOCIETY ADDRESS BY A NATIVE PERUVIAN IN 1823.

The Seventh Anniversary of the American Bible Society was held in the City Hotel, New York, on the eighth of May, 1823. Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State of New York, a large number of clergymen of different denominations, and other gentlemen of distinction from various parts of the Union.

The Report which was presented upon that occasion contained the following statements about the field for the circulation of the Scriptures which was then opening in South America:

The issues of Scriptures in the Spanish language have materially increased. The Board have much pleasure in adding that there are strong reasons to believe that in a short time there will be a far greater demand for Spanish Scriptures, and more numerous opportunities of diffusing them. Already individuals have been found in many places in South America, and in other quarters where the Spanish language is spoken—individuals of undoubted discretion and

fidelity—who have undertaken to act as Agents in receiving and circulating the Scriptures. Already some of high standing, holding civil or ecclesiastical offices, have expressed their warm approbation of the design and plans of the Society, and their readiness to co-operate in its foreign transactions. Already some hundreds of copies of the Scriptures have been confided to such gentlemen, and are in a course of distribution. Accounts have been received by which the Managers have been assured that, in many parts of the Spanish possessions, the introduction of the Holy Oracles is unattended with difficulty or danger; that the need is very great, even among the ministers of religion; that the desire of possessing the precious volume is manifested, to be ardent by multitudes who are able to read it; that the copies sent to several places have been purchased or received with much alacrity and gladness, by persons of rank in Church and State as well as many others; and that numbers, particularly ladies, have been observed reading the Scriptures placed in their hands with avidity and with fixed attention. With such accounts before them, and with the prospect of such opportunities of usefulness and of such assistance from men of respectability, of intelligence, and of piety, the Managers have determined to extend the scale of their labors as to those countries where the Spanish language is spoken. They have printed several new editions of the Spanish Testament. They have thrown into circulation some hundreds of copies of the Spanish Bible, with which they have been most seasonably furnished. They have contracted for a set of stereotype plates of the Spanish Bible in the version of Padre Scio, and as soon as they can be procured an edition will be printed and issued. The Board feel their hope, expressed in the last Report, very strongly confirmed—that the time is near when the light of divine truth will have dispelled the darkness in which Spanish America has been so long enveloped, and when the inestimable benefits of religious knowledge will be diffused over that interesting section of the world.

Among the resolutions adopted by the Society was the following:

Resolved, That the Society learns with lively satisfaction that the prospect of introducing the Scriptures

into various parts of South America becomes more and more flattering; and that the Society will do everything in its power to supply the wants and gratify the wishes of the inhabitants of that portion of our continent on this interesting subject.

The audience had the pleasure of listening to the following remarks in support of this resolution offered by Señor Vicente Rocafuerte, a South American and a native of Peru, who was introduced by the Rev. Dr. Milnor :

ADDRESS BY SENOR ROCAFUERTE.

Conscious as I am of the impossibility of expressing properly my thoughts in the English language, I would excuse myself from occupying a single moment of the time of this meeting; but the love of my country—superior to any self-consideration—impels me to break silence and to ask your indulgence.

Born in South America, near the equator, under the Spanish yoke and inquisitorial fanaticism, how gratifying it is for me to meet here so many good Christians—the glory of America and consolation of humanity! My joy can be better understood than described. Where can there be an emotion more pure and exalted than that which I experience at this moment, seeing myself surrounded for the first time in my life by so many worthy supporters of religion, who, in spite of the apparent diversity in dress and worship, are all clothed with the Spirit of the true God, enlightened with the wisdom of the Bible and united by the brotherly love of the gospel! From this very difference of opinions and sects results a harmony as admirable in the moral order as it is in the planetary system; and in the same manner as the different stars, at different distances, in submission to the same law of attraction, are revolving without interfering, never altering the calmness of the sky; in the same manner Christians, subjected to the will of God, as revealed in the Bible, meet each other with cheerfulness; animated by the benevolent spirit of the gospel, they love their fellow-creatures, give up their passions, seek the road to heaven by a perfect self-denial of their own concerns, and serve the true God of charity, extending by their good actions the sphere of human happiness. This picture of virtue and religious tolerance is only to be found here, in England, and among the nations which enjoy the benefits of free institutions, manifesting in the purest light the perfect concord and union between Christian morality, political liberty, and genuine principles of legislation.

This truth is extremely important for a South American, conscious of the noble struggle in which his country is engaged to expel from those fruitful shores the monster of despotism and to extinguish forever that monastic superstition—the enemy to every useful reform; that lever which shakes the earth, fixing in heaven its point of support; which in the name and in behalf of religion sacrificed to its avarice the innocent race of Peruvian Incas, condemned to the stake the unfortunate Goatzimozin (the last of the Mexican emperors), and established in unhappy America the sanguinary worship of inquisitorial fanaticism. It is not enough to know that there is a perfect union between morality and legislation: its application to the new governments of America is indispensable.

To you, noble promoters of virtue, benefactors of mankind, directors of the institution of the Bible Society, to you belongs the fulfillment of that honorable task. Turn your eyes toward the rising nations of the South, and you will there observe a people worthy of your sympathies and of your protection. They are fighting gloriously for independence and liberty, but alas! liberty is not to be obtained without virtue, and virtue is not to be found but in the principles of the Bible and of the gospel: those sacred books without note or comment are the true elements of social order. To promote virtue through the gospel is to fix on a solid basis the political liberty of America; it is to sow for future generations the incorruptible seeds of peace and happiness; it is, in fine, to attain the great object of this institution, as new as it is admirable.

In the rapture of my patriotic exultation for the morality and liberty of my country, I would wish you might send, on the wings of cherubim, thousands and thousands of Bibles and Testaments to South America, and that you could immediately establish in Lima an auxiliary Bible society. I am convinced that it would prosper. The inhabitants of those happy climates are good, benevolent, of mild dispositions, and sensible enough to comprehend in a short time the great utility of this institution. The Spanish policy, guided by short-sighted bigotry, has deprived them till now of the consolation of perusing those admirable maxims. Very few of the clergy even have had an opportunity of reading the Bible throughout, but when they will know the good effect of the Bible they will undoubtedly form several establishments under the auspices of the Parent Society. Perhaps a great many patriots, and enlightened ministers giving up their anterior prejudices, will recommend these sacred books, and, giving the Bible to the people, they will repeat what the Lord said to Joshua: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

Yes, the new nations of America will enjoy the triumph of their independence, and the felicity of their liberty, if they would organize their new institutions, following the spirit of toleration, of equality, and of self-denial, so much recommended in the gospel. This holy book must be the tie which should unite all the nations of this vast continent; its equality is the true dogma of legitimacy of divine origin; its generosity must be the holy alliance suitable to independent America—an alliance of virtues, and not of self-interest; an alliance for abolishing slavery, and not to restrain the noble flight of liberty; an alliance for promoting human happiness through moral civilization, and not to root it out with a hundred thousand soldiers, forcing conviction at the point of the bayonet; an alliance which shall make fear and dread fall upon the hypocrites and ambitious chiefs of nations; an alliance which shall extirpate the seeds of war, insure universal peace, and form from the myriads of the inhabitants of the earth a numerous and Christian family, as enlightened, as good, and as benevolent as the members of this meeting. This same meeting is only a sketch, a miniature, of the

large evangelical Society that in future ages shall cover the surface of the globe. The world, regenerated by the divine light of the gospel, will bless the memory of the promoters of this admirable institution. These virtuous Christians will hear from heaven the hymns and songs of praise, directed to the throne of Jehovah, by all the inhabitants of this redeemed land; and their celestial joy can only be increased by the prospect of human happiness in perfect harmony with the will of God.

BIBLE SOCIETIES.

BY WILLIAM WRIGHT, D.D., IN THE SUNDAY SCHOOL TIMES.

This latest century, now coming to a close, has been distinguished from all the centuries that preceded it by its organized philanthropy. Homes for the poor, hospitals for the sick, asylums for the insane, homes for orphans, prisons fit for human habitation, schools for common children, and hundreds of similar institutions for the suffering and the helpless, are not only the outgrowth of Christianity, but are largely the products of our century. The nineteenth century has recognized the fact that our obligation to our neighbor is not fully discharged by Oriental hospitality or medieval doles; that neither the cup of cold water from the table of the sumptuous glutton, nor proxy benefactions from ecclesiastical hands, relieve the civilized State from further concern as to the wants of the people; and hence our Christian civilization has during our century made provision, however blunderingly, for the physical and temporal wants of the needing.

But the philanthropy of the century has not been limited to local and material needs. It aims at nothing less than the bringing of infinite grace to the infinite wants of man's moral nature, and in its all-embracing energy it takes in those that are afar off as well as those that are within its narrow sphere. In this work of universal beneficence the great central agency is the Bible society. That society began its career in the early days of the century, and in the composition of causes which have gone to the formation of what is noble and true and self-sacrificing in the century, it has been the dominant and leading factor.

The immediate incident that led to the formation of the society was the hunger cry of a little Welsh girl for a Bible. The tears were fruitful. The cry in Wales was not only effectual in securing Bibles for the principality, but for the whole world. The Rev. Thomas Charles, of Bala, told the legend of Mary Jones, converted by reading a neighbor's Bible; of her earnest desire to have a Bible of her own; of her pennies hoarded for several years; of her long and weary journey, barefoot, to purchase the book when she had saved the price; and of her bitter disappointment and grief when she found that the supply from the Society for Promoting Christian Knowledge was exhausted to the last copy, and that that copy was already promised to another. The story fell on sympathetic ears. William Wilberforce, the philanthropist, the friend of the oppressed, heard it. Granville Sharp, the patriot, who resigned office rather than do an official act in furtherance of the American war, heard it. Zachary Macaulay, a greater man than his

more famous son, the historian, heard it. Samuel Mills, Owen, Hughes, Steinkopff, heard it. And the story became the occasion for carrying out an undertaking for which many circumstances had prepared the way. A public meeting was held on March 7th, 1804; £700 were subscribed, and the British and Foreign Bible Society started on its career. Its creed was as wide as the Bible, its aim as wide as the world. Its sole object was to encourage the circulation of the Holy Scriptures, without note or comment in the mother-tongue of all the peoples on the earth. It was British, as it attended to the wants of its own people. It was foreign, because in the spirit of the Master it was to do for others as it did for its own.

The British and Foreign Bible Society is the great centre and parent of the world's Bible societies, or, rather, the societies are all sisters and allies.

The year that ushered in the British and Foreign Bible Society brought into existence also the Basle Bible Society; and the next eleven years saw the commencement of twenty-eight Bible societies, among which were the Prussian, the Hibernian, the Pennsylvanian, the Swedish, the Calcutta, and the Netherlands. The following year, 1816, was signalized by the birth of eight more Bible societies, the most important of which was the American, now the great rival of the British and Foreign in all generous, peaceful, sisterly, and world-wide enterprise. No less than seventy-three Bible societies have been founded since the British and Foreign. Of these, fifty-nine are in Europe, five in America, and nine in India. In addition, the chief society has now 6,953 auxiliaries, branches, and associations, at home and abroad. The little seed, sown at the opening portal of the century, has grown into a mighty tree with majestic and wide-spreading branches; and, truly, the leaves of the tree are for the healing of the nations.

The first foreign country that engaged the attention of the British and Foreign Bible Society was China, and China is the country that more than any other at the present moment is engrossing the attention of the same society. Dr. Montucci had drawn attention to a Chinese manuscript, of a harmony of the Gospels, the Acts, and the Pauline Epistles, in the British Museum. The committee knew nothing of the origin or character of the version, and, after full consideration, declined to reproduce it at two guineas a copy. The manuscript, however, was copied by Morrison, the first missionary to China, revised by him, and published at the expense of the society. Since then the society has published some twenty versions of the Scriptures in China, in a dozen languages, and about five million copies, in whole or in part, have been distributed. Before 1853 the expenditure of the society in China exceeded £30,000, and since then it has grown yearly in an ever-increasing ratio. During the past year about a quarter of a million copies have been put into circulation.

Chiefly at the request of the society, the united missionaries at the Shanghai conference voted unanimously in favor of union versions; and the committees of the three great societies will now have the joy of seeing the labors of all previous translators in China revised and harmonized and perfected under the guidance of the best scholarship of the empire. The diversity of rival versions, which was found to be

a serious evil, will now turn out to be a real blessing, furnishing rich and abundant material for the new and unified works.

The first foreign version of the Scriptures actually printed by the society was the Gospel of St. John in Mohawk. The translation was made by Captain Norton, a chief of the Six Nations Indians, who was then on business in England. This was the beginning of a forward policy which has carried the society's operations into all lands. Wherever written languages existed the Bible was translated into them, and became a standard and conservator of the language, as well as light and salvation to those who read. Where no written language existed, the flying words were caught on the wing and fixed upon the page; and the first book that the savage people saw or read was the Bible. The number of versions brought out by the great central society now amounts to 291, and the number of copies circulated exceeds one hundred and twenty-four millions. The circulation of kindred societies is over eighty-one millions.

The forward movement at the present time, in missionary enterprise, has an important bearing on the Bible society. The society is the friend of all, the rival of none; and it is the great storehouse from which the missionaries receive their supplies. The missionaries are not, however, mere receivers. They are invaluable helpers. When the scholarly missionary reaches his sphere of labor, he becomes a philologist in the service of the society. If there is no version, he makes one. If there is a poor version, he makes it better. This work goes on incessantly, and at the present moment new work of translation or revision is being done in nearly eighty languages. Perhaps there are, on an average, seven workers actively interested in each of these languages, so that the society has a staff of 560 philologists doing her service.

The increasing ratio of progress in such work is scarcely surpassed in any branch of human activity. It is computed that there were about forty versions of the Scriptures produced during the first eighteen centuries of our era. During the last thirteen years the Bible society alone has brought out over eighty versions, or about twice as many as the whole Christian Church had produced from the days of Christ on earth till the formation of the society.

It is not generally known that the Bible society is itself a great pioneer and missionary society. Six hundred of her colporteurs carry the written word to the homes of men all the world round; and through their visits our blessed Lord's words find a fulfillment—"Behold, I stand at the door and knock." Three hundred of her zenana women visit the degraded homes of the East; and while the Marthas serve and the Marys listen, happy Christian homes are formed where the Master loves to linger.

Jesus had compassion on the multitude by the Sea of Galilee, and said, "Give ye them to eat;" and through this great organization the disciples are still engaged in distributing the bread of life to a hungry world.

WOOLSTHORPE, Upper Norwood, London, England.

For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations.

FOREIGN DEPARTMENT.

PERU.—Further intelligence from Peru is anxiously waited for. There is reason to fear that the favorable decision in Mr. Penzotti's case, which was made last November, still awaits confirmation by a higher court, while he is confined in a dungeon without being admitted to bail. It is an outrage on humanity that this should be the case. Religious intolerance is bad enough, but here a man against whom a false allegation is brought by the ecclesiastical authorities, is treated as a criminal even after his innocence has been established, and practically punished because he has incurred the displeasure of the priests, although according to the finding of the court, he had violated no law.

PERU AND PENZOTTI.

The Rev. A. M. Milne, in a communication addressed to the *Buenos Ayres Herald*, gives his testimony concerning the attitude of certain parties in Peru towards the circulation of the Bible. He writes as follows:

Personally I have had occasion to visit with the Scriptures all the ten republics of South America, and in every one of them I found the people anxious to possess the Scriptures till their minds were prejudiced by the Roman Catholic clergy. When as at Sucre and Cuyaba the authorities have at the instance of the bishops put obstacles in my way, I have always appealed successfully to the constitution, and claimed the right to sell the books for which I had paid duties and license.

Than Mr. Penzotti there is not another man on this continent who has more closely followed in the footsteps of the great apostle of the Gentiles. When he asks for the prayers of his brethren, it is not for his own liberty, but for the deliverance of Peru from the bonds of superstition and priestcraft. He has been assistant agent for the American Bible Society on the Pacific Coast for nearly three years, and has some ten agents working under his direction. At the close of 1888 two of them visited Cocachaca, in the department of Arequipa. They had been at work only a short time when the local priest so poisoned the minds of the poor Indian villagers that they gathered to the number of about two hundred and actually threatened to put the Bible-sellers to death by stoning. J. B. Arancet really thought that he had but a few moments to live, and asked permission to pray. Hardly had he ceased when the local magistrate appeared and rescued the men from the fury of the mob, keeping them in his own house till the following day, when he sent them away. Immediately after hearing this, Mr. Penzotti resolved to place himself by the side of his helpers. He followed them to the city of Arequipa and joined them in their work. On the morning of the second day, while he was in the act of selling a New Testament in the street, the bishop passed. He noted the occurrence, and calling the nearest policeman, ordered him to apprehend Mr. Penzotti. Having arrested him they set out in search of his two assistants. When all three were secured,

they proceeded to confiscate the books, and, in violation of four different articles of the Peruvian constitution, kept the men in confinement for nineteen days.

So servile to the *Curia ecclesiastica* are the civil authorities of Arequipa, that had it not been for the activity of the Italian consul on the spot and the Italian minister in the capital, they would no doubt have lain for months without being brought to trial. On his release Mr. Penzotti asked for his books, and was informed that they had been burnt, but when it was understood that they would have to be paid for, they were returned after a delay of two months.

Wherever the Scriptures are circulated and read they invariably create a desire for the preaching of the gospel, and Mr. Penzotti had only been at work in Peru a few months when a number of persons gathered round him to hear his explanation of the Scriptures. At first they were but few, and very poor. The interest deepened, and the numbers rapidly increased, so that in a short time they rented and furnished a meeting-room.

For more than twenty years there has been a Protestant church and school-room in Callao, to say nothing of numerous pagan places of worship, which have never been subjected to any molestation whatever. Why, in Mr. Penzotti's case, there should be a restoration of the proceedings of the Inquisition it is indeed difficult to understand. Yet so it has been. When threats and actual deeds of violence, done to some of the members of the church, failed to intimidate them, a legal prosecution was instituted against Mr. Penzotti last April, while the writer and Dr. Drees were on the spot; but it was not believed that it could be sustained at this epoch of the world's history. Having been carried to the higher court, the case was sent back for some new formalities, but Mr. Penzotti is still in prison, as appears from telegrams just received.

EXTRACTS FROM A LETTER OF MR. B. B. BLACHLY.

EL FUERTE, SINALOA, MEXICO, NOV. 23, 1890.

In my trip yesterday and the day before, I went up the Fuerte river for about fourteen or sixteen miles. There are a good many ranches, and by this I mean settlements, where there are from four to ten or twelve houses within sight of each other. The people are glad to hear the Bible read, and once in a while some of them can read, and are anxious to have a Bible of their own, and yet they plead poverty. The drink in the towns is an awful drawback. You asked me to state my opinion of this place as a point for a missionary. I think it a good one, as there is another town on the Batopilas, about thirty-five or forty miles from here, of about 400 or 600 inhabitants, as well as settlements along the road. The priests are losing their power fast, as the people are getting a little more educated, and now and then a foreigner comes in. A man who comes into this field needs to have *grace*, *pluck*, and *prudence*, as well as sound common sense, and must expect to work hard and to fare hard in regards to what he eats. Although I am living mostly on bread and cheese, and do not think it a

hardship, it would not be wise for all to do it, as they would probably lose their health.

I am well received by the people, both rich and poor; and on the ranches where I stopped over night, and another one where I had dinner and my horse fed, they said for me to stop with them whenever I came through their settlement. I am of the opinion that a good many missionaries fail of accomplishing as much as they would like, for the simple reason that they go to bombarding the Roman church too much at the start. Better tell them of Christ and how he prayed for his enemies while hanging on the cross. The word of God is what the people want and need. If you can get them to reading the Bible, the power of the church will drop off, just as a snake sheds his skin when the new one has formed under it. We are told to be "wise as a serpent and harmless as doves." From what I can learn from persons around here, the field is ripe for the harvest, and I alone am the only harvester, and that as one who only has an old style sickle, as I do not know enough Spanish to preach or explain passages of Scripture, and it may be well that I do not, and the Holy Spirit will have a better chance to work, if man does not plant himself too much in front of the cross, so as to hide the Christ from the people. The people are anxiously waiting for my books to arrive by mail; some are hungry for a Bible, others for a Testament. I am informed there is a native missionary in Culiacán, but never has any work been done in this place before what I am trying to do by getting the Scriptures into the hands of the people. Ask the friends to remember me at the throne of grace. Give my love to all the brethren in Christ.

GLEANINGS FROM THE ANNUAL REPORT OF THE AMERICAN BOARD.

EAST CENTRAL AFRICAN MISSION.

Mr. Ousley has rendered valuable service by his patient, accurate study of the *Sheitswa* language, enlarging and correcting the vocabulary, and preparing the materials for instruction in the schools. He has also made good progress in translation, having the Gospels of Matthew and Mark ready to be printed together in one volume, and the Gospel of Luke and the larger part of The Acts ready to be brought out together in a second volume. He is also about to prepare elementary text-books in this tongue for the uses of the schools, and hopes to push all this literary work forward while he is in this country. It is greatly to the credit of Mr. and Mrs. Ousley and Miss Jones, all graduates of Fisk University, that they have gained such a hold on the natives where they have labored, and have steadily held on at their post with cheerful courage when the mission force seemed to be dissolving, and have already laid deep and enduring foundations for coming years.

WEST CENTRAL AFRICAN MISSION.

Mr. Stover, at Bailundu, relieved from other duties in great measure, is devoting himself to the language, to translation, and to the preparation of books for the use of the schools. The Gospel of John in Umbundu, translated by the Rev. W. H. Sanders, was printed at Benguella in 1889.

FOOCHOW MISSION.

Dr. C. C. Baldwin has devoted much time and labor to the very important task of revising the books of the Old Testament in the Foochow Colloquial dialect, in concert with two brethren of the neighboring missions. This work was begun in 1886, while Dr. Baldwin was in this country, and has been prosecuted ever since. This revised edition is now being printed at the Methodist Press in Foochow. In Mrs. Baldwin's school special effort was made to have the pupils learn the Gospel of Mark. Ninety-five were engaged in this task; eight memorized the whole sixteen chapters, while many memorized whole chapters from one up to ten.

MICRONESIAN MISSION.

It is a matter of special rejoicing, and a notable proof of the divine care which is exercised over all this work, that Mr. Bingham, in April last, brought to a happy completion his great and lifelong task of translating the entire Bible into the Gilbert Islands language. A greater gift to any people it would be hard to name. Retired from active service in Micronesia many years since by reason of broken health, Mr. Bingham, residing at Honolulu, has devoted the remnant of his strength with a sacred economy and steadfast enthusiasm to this great work; and upon its completion, like the aged Simeon, whose failing eyes had at last rested on the child Jesus, he is ready to exclaim: "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation."

MISSION TO AUSTRIA.

In the circulation of Christian literature, largely by sale, the following is the cheering total for the past ten years: Bibles, 4,732; New Testaments, 38,320; gospel portions, 31,953; other books, 34,641; tracts, hymns, and papers, 713,498. It must be borne in mind that a colporteur here is not allowed to sell; he may simply take orders for the bookstore.

NEESIMA.

The life of Joseph H. Neesima (1843-1890), covers a period of marvellous progress in the history of Japan. At the age of fifteen he refused to worship the "whittled" images which stood upon the shelf in his father's house, giving no heed to the food set before them. He began to have a thirst for knowledge, and longed to "bring a light into the darkness" of his country, and in 1864 he left Japan by stealth, at the risk of his life, and became "a penniless wanderer with an unknown tongue, in a vast, mysterious world of which he only knew that truth was there." When he died in 1890, Christianity had gained a domicile in his native land; the entire Bible had been translated and circulated freely among the people; the first day of the week had become a legal rest-day; nearly ten thousand persons were enrolled as confessors of their personal faith in Christ; and Neesima himself was an ordained minister of the gospel and the president of a University in Kiyoto which he had founded, with an attendance of nearly

a thousand pupils of both sexes. In the constitutional parliament now in session, thirteen of the members are said to be Christians, one of whom is chairman of the "committee of the whole."

The personal history of Mr. Neesima furnishes a striking illustration of the providence of God, in its use of the printed page instead of oral utterance as a means of illuminating the mind and revealing the way of salvation. From the story as told by himself after a few months' residence in this country and before he had mastered our language, it is evident that before he had ever talked with Christian men he had learned to pray and to trust in the heavenly Father.

A sketch of his life, prepared by Dr. J. D. Davis, has just been printed in Tokio, and the following extracts give the story of his enlightenment, principally in his own words:

"A day I visited my friend, and I found out small Holy Bible in his library, that was written by some American minister in China language, and had shown only the most remarkable events of it. I lend it from him and read it at night. I was afraid the savage country's law, which if I read the Bible, will cross [*i. e.* crucify] my whole family."

This abridgement of the Bible contained little but the grand facts of creation and redemption, and these were entirely new to this earnest young soul which pored over its pages. The opening sentence of this book was: "In the beginning God created the heavens and the earth." He says:

"I put down the book and look around me, saying: I, who made me? my parents? No, my God. God made my parents and let them make me. Who made my table? A carpenter? no, my God. God let trees grow upon the earth; although a carpenter made up this table, it indeed came from trees; then I must be thankful to God; I must believe him, and I must be upright against him."

He at once recognized his Maker's claim to love and obedience, and began to yield them. He prayed: "Oh, if you have eyes, look upon me; if you have ears, listen for me." From this time his mind longed to read the English Bible, and he burned to find some teacher or missionary who could teach him.

On first asking permission of his prince and his parents to go to Hakodate, where he hoped to meet some Englishman or American, he got not only a refusal, but a flogging; but in March, 1854, having at last received permission, he left his family in tears and started on his search for truth, "not thinking, that when money was gone, how would I eat and dress myself, but only casting myself on the providence of God."

He spent a year on the Wild Rover, on his way to the United States. While they lay in the harbor of Hongkong, Mr. Neesima found the New Testament in Chinese, and felt that he must have it; but how should he get it, since he had promised not to ask the captain for money? He thought of his two swords, and he finally exchanged his short sword for the New Testament. It is hard work for an educated Japanese to read Chinese books unless they have been pointed for Japanese eyes, as the arrange-

ment of words in a sentence is very different in the two languages. He could only spell out the meaning, but he began at Matthew and read on in course through Matthew, Mark, and Luke, and in the midst of the voyage he came to the sixteenth verse of the third chapter of John, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" and this made a very deep impression upon him and he felt that this was just such a Saviour as he needed.

After arriving in Boston, he was left on the vessel for ten weeks "with rough and godless men who kept the ship," doing hard, heavy work, such as he had never been accustomed to do. "I thought, too, that I must work pretty well for my eating and dressing, and I could not get in any schools before I could earn money to pay to a school. When such thoughts pressed my brain, I could not work very well; I could not read book very cheerfully, and I only looked around myself a long time as a lunatic."

He made one great discovery, however, during this tedious waiting time. The captain had given him a little money to amuse himself with on shore, and he had bought a Robinson Crusoe, which he had found in a second-hand bookstore on Washington Street, and Robinson Crusoe first taught him that he might pray to his heavenly Father as to a present, personal friend. He had not yet fully mastered his New Testament in a foreign language. This shipwrecked Robinson Crusoe prayed in his distress: why might not he? So every night, after he went to bed, he "prayed to the God: Please don't cast me away into miserable condition. Please let me reach my great aim?"

That God who had turned this boy's heart away from idols, who had inspired him to feel after him if haply he might find him, who had said to him: "Get thee out of thy country and from thy kindred and from thy father's house unto the land that I will show thee:" this same God had not neglected to prepare a place for him in the land of promise to which he had led him. He had brought the young wanderer across the seas in a ship belonging to one of his own children, straight to the hands of one whose joy it was to spend his strength and his wealth in the service of his Master. And so he went from strength to strength until his days were ended.

STUDYING THE NEW TESTAMENT FOR ELEVEN YEARS.

At a recent Bible society anniversary at Oxford, England, Sir Charles Aitchison, who occupied the chair, narrated the following incident on the authority of Mr. Fuller, a missionary to India. The incident occurred at Akola, and Mr. Fuller's account of it was as follows:

Some time ago I was in one of the large towns in our district. In the evening, after a hard day's work, I sat down by the cart to rest, when three men came up to me, one of them falling prostrate at my feet after slipping a rupee into my hand. I raised him up gently and inquired what he wanted. From his con-

versation I gleaned the following story: Eleven years ago a blacksmith in his village had bought a copy of the New Testament from some gentleman who was passing through, and he and this farmer and another person had been studying it all these years. Six years ago the Brahmans became so enraged that he was held down forcibly and made to drink water in which a Brahman had dipped his toe. In all this time they had never met with a Christian. When I went through this part of the district two years ago, he saw some of the books I had sold to others, and this day he met some one who had seen me; so he dropped his work and hurried in without delay, reaching me, as I have said, late that evening. His talk was a continual surprise to me. He seemed to know the New Testament thoroughly, compared the Pharisees to the Brahmans, and was very familiar with Paul's Epistles. I went to his village the next morning, and the people were very joyful and entertained us, saying our coming had given them great support. He bought a first book to learn to read. His knowledge of the Scriptures was the more remarkable, as he had only heard them read by the others. When they brought out the worn book, carefully wrapped in a cloth, I touched it with a feeling of reverence.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

ALABAMA AND FLORIDA.—Our work for the month of November has been very encouraging. The co-operating churches are beginning to show practical signs of co-operation with the American Bible Society. They are no longer satisfied with resolutions of sympathy and indorsement, but collections are beginning to come in from churches which the District Superintendent is not able to visit, that give promise of greatly increased help in the near future.

The North Alabama Conference of the Methodist Episcopal Church, South (my own denomination), passed the strongest resolutions indorsing and commending the work of the Society, and pledging itself practically to co-operate with it in the work.

GEORGIA.—On the first Sunday night of November I attended the anniversary of the Atlanta Bible Society. The meeting was held in the First Methodist Church and comprised the congregations of all the central churches. Eloquent addresses were delivered by Rev. J. B. Hawthorne, D. D., of the First Baptist Church, and Rev. I. S. Hopkins, D. D., of the First Methodist Church. The occasion was one of great interest.

The latter part of the month was spent in visiting the societies at Athens, Harmony Grove, Clarksville, and Elberton. At the latter place, the anniversary of the Elbert County Society was held in the Baptist Church, on the third Sunday.

ILLINOIS.—Winnebago County Bible Society held its forty-sixth anniversary in the Westminster Presbyterian Church at Rockford on Sabbath evening, Nov.

16th. The president, Thos. D. Robertson, Esq., presided, and made an address at the opening of the meeting. He said it would be forty-six years to-morrow (Nov. 17th) since this society was organized. While most of its founders and early friends have gone to their reward, a few of the old-time workers and givers remain. The reports were very good. The venerable agent, Rev. Caleb Foster, who has been on the ground nearly twenty years, made a good report and a good speech. Your Superintendent, who commenced his Bible work in that county twenty-five years ago, also made a short address. Rev. Wm. M. Campbell, pastor of the church, preached an excellent sermon. The auxiliary donated \$300 to the American Bible Society. The total remittances of this auxiliary to the Parent Society, during the forty-five years of its history, have been \$35,357 25. Of this amount, over \$17,000 have been on donation account. I wish we had many more such auxiliaries.

INDIANA.—The collections from auxiliaries and congregations in November have been encouraging. Nine societies were visited, and reports were received from eight and are herewith forwarded. Five interesting anniversaries were attended and participated in. An earnest effort is being made to supply every Sabbath school scholar with the Bible. Parents, superintendents of Sunday schools, and churches are urged to aid in this great work.

IOWA.—We are glad to witness a growing interest in the Bible cause. The Methodist Episcopal Conferences, Presbyterian Synod, and General Association of the Congregational Churches did more for the cause this year than last; and in November two county auxiliaries, that had not had a meeting nor a depository for over six years, were revived.

Our annual meeting at Maquoketa was encouraged and helped by the earnest words of Presiding Elder Fleming, and the Jackson County Bible Society promises to do well the work of an auxiliary in carrying out the "great undertaking" of the Parent Society. The Sunday schools of Jackson County that need help for this supply will promptly receive it from the auxiliary Bible society.

The Morning Sun Bible Society held its annual meeting on Thanksgiving evening. This meeting was of special interest, and thirty dollars of the collections were appropriated to constitute its secretary a life member of the American Bible Society.

During the month I attended the anniversaries of six auxiliaries, delivered twenty-four sermons and addresses, and visited the officers of seven auxiliaries for official purposes. To do this, I travelled 1,800 miles.

KENTUCKY AND TENNESSEE.—Three Sabbaths of November were spent in Kentucky at Union, Garrard, and Lyon County auxiliaries respectively; and the fourth Sabbath with the Giles County Bible Society, Tenn. These anniversaries were characterized by the usual success and interest.

There is one thing worthy of note: that the Tennessee Conference of the Methodist Episcopal Church (colored) reported nineteen dollars for the American Bible Society.

The canvass of the city of Henderson, Ky., has been finished during the month.

LOUISIANA AND MISSISSIPPI.—During the month I have visited officially the following places: Birmingham, Columbus, Starkville, Sardis, Senatobia, Courtland, Coldwater, and Hernando. At the place first named I attended a meeting of the District Superintendents of the American Bible Society for the Gulf States, at the second I attended a meeting of the Synod of Mississippi, at the third I attended an annual meeting of the Oktibbeha County Bible Society, and at each of the others I held a meeting in the interest of the Bible cause. These meetings were all profitable and satisfactory. Where a collection was taken, the response was as liberal as could be expected under the circumstances, and my reception at the Synod was very cordial indeed. The brethren not only heard me kindly, but, by resolution, they heartily indorsed the action of the General Assembly in regard to collections for the Bible cause, and also urged their pastors and churches to co-operate with the American Bible Society in its efforts to put a Bible in the hands of every Sunday school scholar in our country who can read.

In addition to the above, at the earnest request of the pastor, Rev. J. T. Sawyer, I spent one Sunday with the Felicity congregation of the Methodist Episcopal Church, South, in New Orleans, from which I obtained in cash and good subscriptions over \$100 for the Bible cause. The example of this noble congregation and its unselfish, whole-souled pastor is worthy of all praise.

MICHIGAN AND WISCONSIN.—The anniversaries of the month have in some cases been of unusual interest. The first Sunday of the month found your Superintendent on the Gogebic Iron Range. This society was organized just one year ago. I spoke in the morning in the Presbyterian Church, and in the evening in the Methodist Episcopal Church. Each service showed enthusiasm in the Bible cause. The offerings of the people were generous, considering the circumstances.

The anniversary of Showano County Society called together a large gathering for the place. The meeting was addressed by the two pastors and by your Superintendent.

The meeting at Mineral Point was both pleasant and profitable. The Sunday school superintendents were present, and pledged special efforts to supply the destitute children, with the aid of the Society.

Rock County Society held its meeting in the Baptist Church at Janesville, and the house was filled to overflowing. The annual report of the society, together with the addresses, made a most favorable impression on all present.

The people everywhere recognize the necessity of the special work of supplying the children with Bibles to call their own.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—The first Sabbath of November was spent at Stillwater, Minn. In the morning I preached in the Methodist Episcopal Church, and in the evening the annual meeting of the Washington County Bible Society was held in the Presbyterian Church. The pastors, the

president of the society, and your Superintendent addressed the meeting.

The anniversary of the Dakota County Bible Society was held on the evening of the 9th, in the Methodist Episcopal Church of Hastings. The Presbyterian and Methodist Episcopal Churches united, and the pastors, with your Superintendent, addressed the meeting.

On the evening of the 16th the annual meeting of the Waseca County Bible Society was held in the Methodist Episcopal Church of Waseca. The meeting was well attended.

MISSOURI.—I have used every Sabbath of the past month in presenting the claims of the American Bible Society. Large and intelligent congregations have been addressed on the subject by myself and others whose hearts are in the work. The indications are favorable for a decided increase of interest in this great matter.

NEBRASKA, COLORADO, AND WYOMING.—The past month I have travelled 3,447 miles, have been from home 28 days, have delivered 15 addresses, and written 199 letters.

I spent the first Sabbath in Pueblo, Col. I preached in the Mesa Methodist Episcopal Church in the morning and in the First Presbyterian Church in the evening.

The third Sabbath I was with the Johnson County Bible Society, Neb. I addressed the Methodist Episcopal Church Sabbath School at 9:30 in the morning, the Presbyterian Sabbath School at 10:30, and preached in the Presbyterian Church at 11. In the afternoon I went eleven miles, making a ride of twenty-two miles to address a precinct Sunday school convention. Returning, I delivered the annual address before the Johnson County Bible Society in the evening. Rev. W. W. Harsha, D.D., LL.D., assisted in the services.

The Sabbath following I was at Beatrice, with the Gage County Bible Society. Here I delivered four addresses. I need not say it has been a month of hard work, though there has been superb weather, and I have been glad to improve it.

NEW JERSEY AND DELAWARE.—Nov. 5th, I attended the anniversary of Middlesex County Bible Society, at Woodbridge, N. J. I was received with great cordiality by the courteous and efficient officers of the society, and delivered an address to a good audience in the afternoon.

Nov. 6th, I attended the annual meeting of the Monmouth County Bible Society, at Holmdel, N. J. We had a delightful meeting. The large church was filled with people who had gathered to attend the anniversary of their time-honored organization. I delivered an address in the afternoon. Reports showed a handsome increase in collections, and a purpose to give all the money possible to the Parent Society for the general work. They resolved to undertake the canvass of the county by voluntary effort.

Sabbath, Nov. 9th, I conducted services in the Methodist Episcopal Churches at Bethesda in the morning and at Farmingdale in the evening. The latter was a union service of the Presbyterian and Methodist Episcopal Churches, and the large Church was crowded. Both pastors were made life members

of the American Bible Society. The collection amounted to \$65, instead of about \$10 last year.

Nov. 14th, I addressed a Sabbath school convention at Mt. Holly. I found quite an interest in the plan of the American Bible Society for supplying Sunday school scholars with Bibles.

Sabbath, Nov. 16th, was spent with the Presbyterian and Methodist Episcopal Churches, Cape May City, N. J., and on the 17th, I met and addressed the Cape May County Bible Society. The meeting was said to be the best held for years. A canvass of the county will probably be made the coming year.

Nov. 18th, I met the Kent County Bible Society at Milford, Del., and delivered addresses afternoon and evening. The collections for the Bible cause were 35 per cent. in advance of last year. A committee was appointed to supply Sunday school children with Bibles on the plan of the Parent Society.

All of the auxiliary societies and churches visited the past month will make a good showing when reports are fully completed for the year. I have been absent from home during the month of November twenty-three days, delivered twenty-three sermons and addresses, and travelled 1,411 miles.

NEW YORK.—The work of the past month has been somewhat interrupted by the removal of your Superintendent to another town, better located for the work of the field occupied by him. Notwithstanding this fact, he has been able to visit five auxiliaries, branch societies, and local committees; and also had the opportunity to visit Auburn Theological Seminary and address the professors and students.

The anniversaries of the North Seneca and Clinton County Societies occurred during the month, and the very large audiences in attendance and liberal collections taken evidenced much more than ordinary interest in this important cause.

The little branch society at Owasco Lake is enthusiastic, and your Superintendent has the pleasure of forwarding \$30 from that society to constitute a life member of the Parent Society.

During the month I visited the churches of Esperance and Sloansville, and was greeted with crowded houses and received contributions.

NORTH AND SOUTH CAROLINA.—November has been with me an unusually active and busy month. I have visited and addressed the Presbyterian Synod of the Atlantic and the Western North Carolina and South Carolina Conferences of the Methodist Episcopal Church, South, besides three churches and their Sabbath schools, and one annual meeting of an auxiliary. Everywhere my work has been pleasant and inspiring. The fact that an unusual number of churches have taken up and sent in contributions for the Bible cause is, perhaps, the most encouraging sign that I have seen.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—The 1st of November found Rev. Mr. West and myself at Walla Walla, Washington. The Walla Walla County Bible Society is one of the most efficient organizations of its kind in Eastern Washington. The first Sabbath was Bible society day in four of the city churches, and collections were taken to help forward the work.

Most of the second week I gave to the work in

Portland. I attended the annual meeting of the Wasco County Bible Society, which was held at the Baptist Church in the Dalles, on Sabbath evening, the 16th, and delivered the annual address. The various churches of the city united in the meeting. This society is progressing in its work.

I visited Oregon City on Sabbath the 23d. Preached in the morning in the Methodist Episcopal Church, which is the oldest Protestant church west of the Rocky Mountains. A union Bible meeting was held in the evening at the Presbyterian Church and was addressed by your District Superintendent. The pastors of the Presbyterian, Congregational, and Methodist Churches were present and took part in the services.

TEXAS.—The two annual meetings I attended, viz., Anderson County and Johnson County Bible Societies, were well attended. The collections were good.

I attended the annual meetings of three of the five conferences of the Methodist Episcopal Church, South, in this State, and addressed letters and documents to the other two. The responses from these conferences are encouraging and gratifying. More money was received from them for the American Bible Society than in any previous year.

Two of the principal conferences resolved that next Easter Sunday be set as "Bible Day," and that all the pastors take up a collection on that day for the American Bible Society and that at least a sum equal to one cent per church member in the conferences be raised.

MISCELLANEOUS.

For the Bible Society Record.

THE TWENTY-SEVENTH PSALM.

PART I.

The Lord is the light of my life,
And He my salvation is made;
My stronghold from trouble and strife;
Of whom then shall I be afraid?
When hungering as beasts for their prey
My foes my destruction have sought,
They stumbled and fell in the way;
The Lord brought their counsel to nought.
Though hosts should encamp round my path,
Still fearless my heart shall abide;
Though war rise against me in wrath,
I yet in the Lord will confide.
One thing I have asked of the Lord,
And that will I humbly implore—
That He will my portion accord,
To dwell in His house evermore.
That I, in His temple of grace,
The King in His beauty may see;
May gaze with delight on His face,
And muse on His mercy to me.
For in His pavilion of peace,
He'll hide me from trouble's rude shock;
Will shield me when perils increase,
And set me secure on a rock.
Set high o'er my foes all around,
With joy will I sacrifice bring,
With harp and with trumpet's glad sound,
Aloud in His temple will sing.

—Edward A. Collier.

THE TRUTH ABIDING.

We may illustrate the nature and permanency of biblical philosophy by referring to some of the books of the Bible. Take the book of Job. Are its words and teachings something temporary or permanent? Call the form of the book what you please. Say it is an historical work throughout, and its characters living men, if you like, or call it a book partly historical and partly ideal—a blending of the two. Or affirm that it has no historical basis, but is a drama with its prologue, discourses, and epilogue, or, finally that it is a divine theodicy, and its purpose to vindicate the divine government and its relations to man. The proof or disproof of any or all these theories would not destroy the essential truth of its philosophy and teachings.

Prostrate Job stripped of his family and possessions, stricken by disease, tormented and urged to curse God and die, seems to exhibit the suffering of the righteous and the prosperity of the wicked. But follow the history to its close, read the speeches of Job and his three friends, the divine address and Job's reply, and see the commendation of Job's piety and faithfulness by the Almighty. The book is full of wonderful imagery and deep philosophy. The result is not doubtful. The character of Job, though it passes through the furnace of affliction, issues from the ordeal in triumph and shines the brighter for the trial. His faith and piety triumph. Wickedness is punished, virtue is rewarded. Right is always right, wrong is ever wrong, and God will always vindicate the one and punish the other. These and other teachings of the book are undying principles which are forever true for all men and all time. We may still further illustrate the permanency of Bible truth and philosophy by a reference to the Psalms.

Aside from those written by David we do not even know where many of them were written or by whom. Yet they have lived through many centuries and are alike the favorite of the Jew and the Gentile. They are loved and sung by all branches of the Christian church, and constitute to some extent the basis of Christian hymnology.

What gives them their universality and permanency? Surely not because they are Hebrew poetry or the literary effusions of mystic dreamers. They live and die not, because of the changeless truth which they contain. Their great and spiritual teaching, their lofty aspirations, their recognition of God and his moral government, the undying hope inspired in the human soul by the divine promises of the Psalms, give them permanency among the literature of the world:

They sound the depths of the human soul and voice forth the universal needs of the race. They recognize man's religious nature, his need of God, and dependence upon him in the conflict of life. They touch and arouse every emotion of the human soul, ennoble his thoughts, deepen his piety and faith in God, while their music, blending with this discordant nature of ours brings forth melody from the heart unto the Lord. They engender a spirit of praise and adoration of the Most High, and draw our souls away from things temporal to things eternal. Interpreting the deeper needs of the spirit of man

and its loftier aspirations after the life with God, they constitute a body of fundamental truth which is permanent. "Thou hast founded them forever," and neither the form of the book, nor ignorance of the age in which it was written, nor its literary characteristics, nor skeptical criticism, can ever change their abiding truth.—*From an Address before the Saratoga County Bible Society, by Rev. H. S. Rowe.*

CHRISTMAS EVANS, pronounced by Robert Hall to have been the greatest pulpit genius of the eighteenth century, was a man of almost one book, and that the Bible. Such was his power that on one occasion, preaching in an open field to 20,000 people, the vast audience broke into loud sobs and weeping. This man perhaps never read a newspaper, and much less a magazine, and he knew nothing of science. His whole library consisted of only half a dozen volumes, besides the Bible, but the Bible he studied continually. Two young ministers, desiring to see the famous preacher, called on him at his humble cottage on the isle of Anglesey. They found him sitting at the tea-table, absorbed in an open Bible which he held in one hand and a cup of tea in the other. So absorbed was he that he noticed not the strangers, though standing right before him. He seemed as one agonizing in thought, and utterly oblivious to every presence but God. In his abstraction he moved to and fro in his chair, opening and closing his eyes, but seeing nothing when opened any more than when closed; his countenance for a moment lighting up, and then clouding, as if some great thought he tried to grasp had eluded him. He was now performing, as John Foster says, "the pumping process;" and he was pumping, not from shallow human springs, but from the "eternal fountain." The cup he held in his hand being empty, his simple-minded wife nudged him, not understanding fully his soul struggle, and said: "Christmas, your cup is empty; let me refill it." He handed her the Bible, and then dropped on his knees and prayed: "O, thou Opener of the eyes of the understanding and Revealer of truth, open mine eyes, that I may comprehend thy word!" For a time he wrestled and moaned, as one in an agony of thought. Light at last came, and the countenance became calm and radiant. Rising from his knees, he noticed the strangers for the first time, and cordially addressed them.

HOW TO STUDY THE BIBLE.

An exclusively critical study of the Scriptures leads to spiritual barrenness. The life of the soul, even in the preacher, needs other nourishment than grammatico-historical interpretations, archæological discoveries, sacred geography, theological subtleties, or even ponderously argued orthodoxies. These are husks—useful, perhaps indispensable, in their place; but it should not be forgotten that the husk exists not for its own sake but for the sake of the kernel. The real nutriment of the spirit is found only in the inner body of truth, and this must be spiritually apprehended. The life of the Bible does not pulsate in a complex congeries of doctrines, it does not kindle in the eye of speculation, it does not glow in the withered and shrunken cheek of archæology, it

does not stir with eloquence the dead tongue of comparative philology. Its mystic power must be experienced rather than handled, felt rather than studied. Moving with invisible fingers over the cords of life it evokes a sweet and solemn music that quiets the troubled spirit, and thrills the soul with a vivid sense of the nearness and power of the world to come. This power resides not wholly in the dogmatic affirmations of the Bible, in its legislation, or in its ethics; but more largely perhaps in its sublime poetry and consoling promises, in its prophetic anticipations and apocalyptic visions. Does not this explain why the unlettered negro in his plantation cabin, as well as humble believers everywhere, turn with a true instinct to these portions of Scripture, as travellers to the desert spring beneath the shade of Elim's palms? They find here a life that responds to their own innermost life, a divine inspiration that kindles enthusiasm, that consecrates to service, and that lifts the soul above the grind and grief of earth. Such transporting foretastes of heavenly joys are not attained by microscopic study of daghestan fortes or Greek particles. And yet it is sadly true that this devotional study of the Bible, this vital contact with its spiritual essence, is that which the preacher is most prone to neglect. Too often in feeding others he starves himself. The homiletical tendency tyrannizes over his spiritual needs. He is like an Alpine guide whose anxiety for the weak and inexperienced under his charge hides from his own eyes the magnificent vistas on every side.—*Old Testament Student.*

THE biography of the seventh Earl of Shaftsbury contains a letter addressed to him by Daniel Webster, dated Washington, May 7th, 1840, which begins as follows:

DEAR LORD ASHLEY:—I owe you many thanks for a kind note which I received at the moment of my departure from London last autumn, and for the present of a copy of a very excellent edition of the Holy Bible. You could have given me nothing more acceptable, and I shall keep it near me, as a valued token of your regard. The older I grow, and the more I read the Holy Scriptures, the more reverence I have for them, and the more convinced I am that they are not only the best guide for the conduct of this life, but the foundation of all hope respecting a future state of existence.

WE believe that God has given us a revelation. We believe that the entrance of this word giveth light. We believe that God did not mock us by creating us with longings after absolute truth and then allow us to grope in darkness with the unanswered inquiry ever upon our lips—what is truth? If this belief is well founded, if we have such a revelation to answer the most important inquiries of the human mind, then beyond that revelation there is no superior authority. Its decisions must be final. From its verdict there is no appeal. When rightly interpreted it can give the only and final answer to the question of universal humanity—what is truth?—*Rev. W. D. Sexton.*

BIBLE SOCIETY RECORD.

NEW YORK, JANUARY 15, 1891.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, January 1st, 1891, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

The religious exercises were conducted by the Rev. Bishop E. G. Andrews.

The Board accepted for publication a version in the Sheetswa language of four books of the New Testament, translated by the Rev. B. F. Ousley, of the East Central African Mission of the American Board; and a version of the Gospel of Matthew in the Laos language, prepared by Mrs. McGilvary, of the Presbyterian Mission.

Information was received from Callao, Peru, to the effect that while a final decision in the case of Mr. Penzotti had not been rendered by the court, he had every reason, on the 9th of December, to expect that the decision would be in his favor. The boxes of Scriptures consigned to him, which had been detained by the custom-house officers, had been given up to him, and his colporteurs continued the offer and sale of Bibles without interference on the part of the authorities.

A copy of the New Testament, translated into Tannese by the Rev. Wm. Watt, was received for the Society's library as a gift from the National Bible Society of Scotland.

Grants of books were made for gratuitous distribution to the value of about \$4,456, including consignments to the Society's Mexican and La Plata Agencies.

Issues from the Bible House during the month of December were 114,933 volumes; issues since April 1st, 791,889 volumes.

SEVENTY-FIFTH YEAR.

The American Bible Society celebrated its Jubilee in 1866, during which year the donations from auxiliary societies exceeded one hundred thousand dollars. Last year they were only one-half this amount. It would greatly cheer the hearts of the Managers if the auxiliary donations of the seventy-fifth year should at least equal those of the Jubilee year. The work of the Society, at home and abroad, is constantly expanding; and, largely because of a great falling off in the item of legacies, the aggregate receipts of the current year are, thus far, much below the expenditures. It is therefore hoped that the auxiliary societies will give evidence of their loyalty to the Parent Society by generous donations during the remaining months of the seventy-fifth year of its history.

REV. W. H. VERNOR, D.D., District Superintendent for Arkansas, died suddenly, at his home in Little Rock, December 25th, 1890.

Deceased Directors.

John W. Heath, La Fayette, Ind.
John Davis, M. D., Cincinnati, Ohio.
George F. Wade, Omaha, Neb.

Deceased Members.

Rev. Edward Clarke, Springfield, Mass.
Rev. H. M. Granade, Springdale, Ark.
Rev. R. V. Hall, Newport, Vt.
Rev. William Jones, Syracuse, N. Y.
John V. H. Van Cleef, New Brunswick, N. J.
Rev. John M. Bishop, Oxford, Ohio.
Rev. W. H. Vernor, Little Rock, Ark.
Rev. Thos. J. Neeley, Whiteville, Tenn.
Mrs. Elisha Nelson, Cold Spring, N. Y.
Oliver Reeves, Newark, N. J.
Mrs. Adelaide M. Clark, Hornellsville, N. Y.
Mrs. D. S. Kellogg, Fort Plain, N. Y.
Mrs. Maryette Allen, Binghamton, N. Y.
William Seward, New Hackensack, N. Y.
Mrs. Jefferson Lewis, South Amboy, N. J.
Mrs. Philip M. Brett, New York.

Summary of District Superintendents' Reports for the month of November, 1890.

Number of District Superintendents reporting.....	22
Auxiliaries, Branches, etc., visited.....	163
Anniversaries attended.....	73
New Societies and Committees formed.....	12
Sermons and Addresses delivered for the Bible cause	
Letters sent.....	1,810
Miles travelled on official duty.....	36,487
Donations and subscriptions secured for Bible cause	\$2,635 79

Summary of Bible Distribution in November, by 60 Colporteurs and 24 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of service.....	1,168	534
Miles travelled.....	14,396	5,282
Families visited by them.....	17,994	11,568
Families found without a copy of Scriptures	2,792	1,364
Families supplied by sale or gift.....	1,897	827
Destitute individuals supplied in addition.	1,070	497
Number of books sold.....	6,707	1,639
Value of books sold.....	\$2,587 24	\$715 46
Number of books distributed gratuitously.	1,531	918
Value of books distributed gratuitously...	\$356 95	\$214 79
Contributions received.....	157 51	846 43

Summary of 66 Annual Reports of Auxiliary Societies, received in December, 1890.

Receipts from sales in twelve months.....	\$3,184 42
Receipts from collections and donations.....	2,283 82
Paid American Bible Society on book account.....	3,520 02
Paid American Bible Society on donation account..	1,014 87
Expended on their own fields.....	1,089 01
Value of books donated.....	371 86
Value of stock on hand at date.....	6,638 63
No. of these auxiliaries reporting general operations	13
Collecting and distributing Agents employed.....	13
Families visited by them.....	8,614
Families found destitute.....	686
Destitute families supplied.....	560
Destitute individuals supplied in addition.....	457
Sabbath and other schools supplied.....	12

RECEIPTS IN DECEMBER, 1890.

LEGACIES.	
Folts, Daniel V., late of Boston, Mass.	\$500 00
Hanson, Andrew G., late of New Concord, Ohio.....	89 50

Smith, Anson, late of Cattaraugus Co., N. Y.....	\$200 00
Ten Eyck, Susan A., late of Branch, N. J.....	100 00
Wright, Frederic A., late of Somers, N. Y.....	1,808 02
	\$2,192 52

CHURCH COLLECTIONS.

ALABAMA.	
Montgomery, Court St. Meth. Ep. Ch. South.....	\$2 25
North Alabama Conf., Meth. Ep. Ch. South.....	896 92
Tuskegee, Pres. & Meth. Churches...	7 00

ARKANSAS.	
Beebe, Meth. Ep. Ch.	\$3 00
Clarksville, Cumberland Pres. and Meth. Ep. Ch. South.	6 75
Monticello, A. R. P. Ch.	2 25
Saline, A. R. P. Ch.	2 75

CONNECTICUT.	
Bristol, Cong. Ch.	10 00
Norwich, Park Cong. Ch.	19 34

COLORADO.	
La Junta, Meth. Ep. Ch.	3 00
Pueblo, Mesa Meth. Ep. Ch.	40 00
" First Meth. Ep. Ch.	15 00

FLORIDA.	
Lake Maitland, Pres. Ch.	3 15

GEORGIA.	
Elberton, Meth. Ep. Ch. South.	5 00

INDIAN TERRITORY.	
Indian Mission Conf., Meth. Ep. Ch.	2 00

IOWA.	
Fredonia, Church Collection.	3 00
Rehoboth, Reformed Pres. Cong.	11 19
Schaller, First Meth. Ep. Ch.	4 00

KENTUCKY.	
Lancaster, A. Meth. Ep. Ch.	1 25

MASSACHUSETTS.	
Greenfield, Second Cong. Ch.	85
Newton Centre, Meth. Ep. Ch.	8 48

MICHIGAN.	
Holland City, 9th St. Christian Ref. Ch.	42 39

MISSISSIPPI.	
Ex Prairie, Meth. Ep. Ch. South.	31 50
Tupelo, Churches in.	60 97
Utica, Meth. Ep. Ch. South.	11 00
" Christian Ch.	2 50

MISSOURI.	
Higginsville, Churches in.	45 67
Mt. Vernon, Churches in.	30 00
Plattsburg, Pres. Ch.	5 65
Salem, Churches in.	19 80
Sedalia, Church in.	18 55

NEBRASKA.	
Stormsburg, Church Collection.	3 25

NEW HAMPSHIRE.	
North Conway, Meth. Ep. Ch.	2 01

NEW YORK.	
Corona, Meth. Ep. Ch., Long Island.	3 00
Dansville, Pres. Ch.	30 00
Esperance, Pres. Ch.	4 05
" Meth. Ep. Ch.	4 05
East Aurora, Meth. Ep. Ch.	8 00
Hudson, First Reformed Ch.	26 00
Portchester, Summerfield M. E. Ch.	10 00
Stonsville, Meth. Ep. Ch.	2 50

NEW JERSEY.	
Acquackanonk, Prot. Ref., Dutch Ch.	280 30
Cape May, Meth. Ep. Ch.	2 00
Englishtown, Pres. Ch.	3 00
" Meth. Ep. Ch.	2 00
Little Silver, Meth. Ep. Ch.	15 00
Westfield, Meth. Ep. Ch.	45 00

OHIO.	
Cincinnati Conf., Meth. Ep. Ch.	309 00
North Ohio Conf., African M. E. Ch.	27 21
Ohio Conf., African Meth. Ep. Ch.	11 00
Perkins, Meth. Ep. Ch.	6 00

OREGON.	
N. W. German Meth. Ep. Mission.	13 00

PENNSYLVANIA.	
Falls Charge, Church Collection.	4 00
Obiopolis, Meth. Ep. Ch.	2 00

RHODE ISLAND.	
Providence, Pilgrim Cong. Ch.	43 60

SOUTH CAROLINA.	
Salem, (B. R.), Pres. Ch.	8 25
Sharon, A. R. P. Ch.	7 00
Tarboro, Pres. Ch.	4 00
Townville, Pres. Ch.	7 00

TENNESSEE.	
Memphis Conf., Meth. Ep. Ch. South.	4 50
Mt. Horeb, Pres. Ch.	1 79
Tennessee Conference, Meth. Ep. Ch.	19 00

TEXAS.	
East Texas Conf., M. E. Ch. South.	11 75

North West Texas Conf., M. E. Ch.	
South.	\$66 95
North Texas Conf., M. E. Ch. South.	4 00
Texas Conf., Meth. Ep. Ch. South.	52 50
West Texas Conf., M. E. Ch. South.	10 00

WISCONSIN.	
Dresser Junction, Sunday School.	52
Hartford, Cong. Ch.	8 61
Sheboygan, Meth. Ep. Ch.	10 50

	\$1,836 15
--	------------

GIFTS FROM INDIVIDUALS.	
Bailey, L. J., Atlanta, Texas.	\$0 25
Beven, William, Delaware, Ohio.	100 00
Boorman, Miss M., Plainfield, N. J.	25 00
Collections by Colporteurs.	267 15
Campbell, Mrs. William H., Philadelphia, Pa.	30 00
Ely, Ambrose K., New York.	500 00
Ellison, Mrs. Sarah T., Brooklyn, N. Y.	30 00
Fardell, John, Beaver Dam, Wis.	5 00
"Friends," Centre Point, Ind.	2 00
Fox, George, Stamford, Ct.	5 00
Goss, Charles P., Oberlin, Ohio.	30 00
Graham, Mrs. Esther, Vischer's Ferry, N. Y.	100 00
Hills, Miss Clarissa, Nashua, N. H.	5 00
Higley, Abby L., New Windsor, Ill.	40
Huntington, William, Hartford, Ct.	1 00
Hening, Mrs. R. H., West Superior, Wis.	5 00
Harris, Young L. G., Athens, Ga.	100 00
Kiersted, Maria A., Saugerties, N. Y.	30 00
McKay, Nell, Nichols, N. Y.	10 00
Members of First Reformed Church, Kingston, N. Y.	25 00
"N. N.," Freelandville, Ind.	50 00
Ornstead, Jane, Ironton, Ohio.	5 00
Pedro, Joseph H., New York.	2 00
Roberts, Griffith T., West Pawlet, Vt.	30 00
Rogers, Eli F., Branford, Ct.	30 00
Sheldon, Mr. and Mrs. D. Henry, Chicago, Ill.	150 00
Sproull, Mrs. M. W., Allegheny, Pa.	30 00
Shibley, Samuel P., Shibleys Point, Mo.	70
"Thank Offering," Chapel Hill, N. C.	1 00
Wilder, Prof. R. E., Greenfield, Ill.	5 00
Wilson, W. L., Birmingham, Ala.	15 00

	\$1,537 50
--	------------

AUXILIARY SOCIETIES.	
	Credited as Donation. Credited on Account.

Alabama.	\$118 47
Anniston, Ala.	10 00
Atlanta, Ga.	23 71
Athens, Ga.	23 00
Attica & Vicinity, Ind.	13 51
Aurora & Vicinity, Ind.	10 00
Albion & Vicinity, Iowa.	7 59
Ackley & Vicinity, Iowa.	\$45 00 65 00
Arkansas City, Kas.	4 26
Albion, Mich.	9 70
Adair Co., Mo.	19 51 28 39
Attala Co., Miss.	31 27
Auburn Female, N. Y.	30 00
Anson Co., N. C.	26 37
Athens Co., Ohio.	75 00
Anderson Co., Texas.	25 90
Barnesville, Ga.	2 66
Boone Co., Ill.	123 35
Belle Plaine, Iowa.	14 01 21 60
Branch Co., Mich.	40 27
Blue Earth Co., Minn.	55 00
Big Stone Co., Minn.	11 36
Bevier Welsh, Mo.	60 00 35 00
Bergen Co., N. J.	58 00
Bridgewater, Paris, Plainfield & Vic., Welsh, N. Y.	45 00
Barnes Co., Bible Com., N. D.	35 00
Buckskin Valley, Ohio.	26 18
Bon Homme Co., S. D.	30 00
Beloit, Wis.	100 00
Childersburg, Ala.	9 80
Central, Ark.	7 74
Clark Co., Ark.	3 24
California.	1,000 00
Clear Creek Co., Col.	13 10
Chattooga Co., Ga.	24 42

		Credited as Donation.	Credited on Account.
Chicago, Ill.			\$500 00
Champaign Co., Ill.			13 02
Coles Co., Ill.			10 50
Carroll Co., Ind.			24 82
Cass Co., Ind.			90 01
Columbia City, Iowa.			29 90
Clay Co., Kas.			50 00
Cheyenne Co., Kas.			4 82
Cherokee Co., Kas.			40 05
Cloud Co., Kas.			2 50
Caldwell, Kas.			8 80
Crystal Springs, Miss.			19 00
Choctaw Co., Miss.	\$20 00		
Concordia, Mo.			10 70
Clay Co., Neb.			10 00
Camden Co., N. J.		21 00	
Cayuga Co., N. Y.		30 00	
Columbia Co., N. Y.		30 00	49 45
Cuba, N. Y.			14 18
Cattaraugus Co., N. Y.			11 52
Camden, N. Y.			28 11
Craven Co., N. C.			10 00
Covington Female, Ohio.			6 07
Cincinnati Young Men's, Ohio.			144 51
Clay Co., S. D.			21 48
Coryell Co., Texas.			37 65
Cabel Co., W. Va.			17 59
Columbia Co., Wis.			50 00
Drew Co., Ark.			26 55
Dalton, Ga.			19 24
De Kalb Co., Ill.		30 00	152 63
De Witt, Iowa.			32 00
Des Moines Co., Iowa.			18 45
Delphos, Kas.			43 30
Dickinson Co., Kas.			28 63
Doniphan Co., Kas.			5 25
Dakota Co., Minn.			30 12
Deer Lodge Co., Mon.			13
Defiance Co., Ohio.			50 00
Deadwood, S. D.			42 95
Dodge Co., Wis.			49 08
Darlington, Wis.			13 96
Elmore Co., Ala.			5 10
El Paso Co., Col.			50 00
Elbert Co., Ga.			24 58
Elkhart Co., Ind.			24 57
Edwards, Miss.			73 90
Essex Co., N. J.		60 00	940 00
Ford Co., Ill.			20 00
Fairview, Ill.			68 23
Farmington, Ill.			30 00
Fenton, Mich.			26 00
First Welsh, Blue Earth Co., Minn.			9 60
First B. S., Mon.			5 00
Postoria & Vicinity, Ohio.			99 97
Franklin Co., Tenn.			30 00
Florence Co., Wis.			20 56
Greenville Union, Ala.			18 00
Greensboro, Ala.			90 40
Galena, Ill.		300 00	
Grundy Co., Ill.			50 00
Grinnell, Iowa.			144 75
Grand Junction & Vic., Ia.			63
Gogebie Co., Mich.			58 81
Greene Co., Mo.			23 00
Gauley Co., Neb.		45 75	108 68
Gulford Co., N. C.			42 94
Guernsey Co., Ohio.			45 00
Green Lake Co., Wis.			34 69
Hope & Vicinity, Ark.			4 65
Harmony Grove, Ga.			15 00
Habersham Co., Ga.			2 10
Hall Co., Ga.			20 22
Howard Co., Ind.			43 38
Hamilton Co., Ind.			15 00
Hammond, Ind.		150 00	
Henry Co., Ill.			40 85
Howard Co., Iowa.			20 00
Hamilton Co., Iowa.			25 00
Humboldt Co., Iowa.			10 00
Howard Co., Neb.			64 30
Holmes Co., Ohio.			40 96
Harrison Co., Ohio.		11 50	40 22
Hamblen Co., Tenn.			40 00
Haywood Co., Tenn.		58 50	
Hamilton Co., Texas.			35 34

	Credited			Credited			Credited			Credited			Credited		
	as	on		as	on		as	on		as	on		as	on	
Huntington & Vic., W. Va.	\$19 25	\$25 65	Mason Co., Ill.		\$25 00	North Seneca, N. Y.			\$41 16	\$30 93					
Jefferson Co., Ala.		48 62	Montebello, Ill.	\$5 00		North East, Pa.				30 00					
Johnson Co., Ark.		12 80	Mercer Co., Ill.		150 00	Newport Female, R. I.				15 93					
Judsonia, Ark.		2 25	McLean Co., Ill.		50 00	Navarro Co., Texas				55 40					
Jackson Co., Iowa.		11 60	Miami Co., Ind.		51 66	New London, Wis.				16 27					
Jefferson Co., Iowa.		29 45	Muscatine Co., Iowa.	90 00		Okolona, Miss.				8 20					
Jessamine Co., Ky.	130 00		Monona Co., Iowa.		31 22	Otoe Co., Neb.				3 20					
Jackson Co., Minn.		17 30	Morning Sun & Vic., Iowa.	30 00	40 00	Orange Co., N. Y.				100 00					
Jackson Co., Miss.		50 00	McPherson Co., Ks.		29 08	Oxbow, N. Y.			30 00	8 25					
Johnson Co., Neb.	30 00	31 78	Madison Co., Ky.		27 42	Oregon.				293 52					
Jefferson Co., N. Y.		350 00	Massachusetts.		1,500 00	Orangeburg Co., S. C.				28 45					
Johnson Co., Texas.		36 50	Maine.		1,500 00	Oconto Co., Wis.				15 60					
Kane Co., Ill.		23 51	Marshall Co., Miss.		10 30	Perry Co., Ala.				14 05					
Knox Co., Ohio.		35 34	Monmouth Co., N. J.	201 83		Pueblo Co., Col.				120 76					
Knoxville, Tenn.		74 96	Montgomery Co., N. Y.	120 00		Polk Co., Iowa.				125 67					
Lafayette, Ala.		27 80	Mecklenburg Co., N. C.		27 02	Plymouth Co., Iowa.				111 28					
Lauderdale Co., Ala.		36 35	Mt. Prospect & Bethlehem,			Pike Co., Ky.				40 75					
Lawrence Co., Ind.		4 90	N. C.	11 00	5 00	Port Huron, Mich.				50 00					
Lenox & Vicinity, Iowa.		19 42	McDowell Co., N. C.		11 70	Portage Co., Ohio.				18 70					
Louisa Co., Iowa.		6 50	Mercer Co., Ohio.	7 38		Plymouth, Ohio.				57 04					
Lawrence Co., Mo.		29 80	Mayesville, S. C.		40 00	Pennsylvania.				2,300 00					
Lincoln Co., N. C.		22 05	McKenzie & Vicinity, Tenn.		55 00	Russellville & Vic., Ark.				20 00					
Livingston Co., N. Y.		10 01	Malden & Vicinity, W. V.	10 66	15 92	Rogers Bible Com., Ark.				12 50					
Lawrence Co., Ohio.		40 00	Mineral Point, Wis.		40 98	Rock Island Co., Ill.				68 79					
Lorain Co., Ohio.		44 91	Nevada Co., Ark.		22 10	Rooks Co., Ks.				17 14					
La Crosse Co., Wis.		142 15	Nickerson, Ks.		42 25	Ranville Co., Minn.				23 83					
Lincoln Co., Wis.		2 93	Norman Co., Minn.		32 00	Ramsey Co., Minn.				400 00					
Madison Co., Ala.		35 00	New Cambria Welsh, Mo.		46 27	Remsen, Steuben & Vic.,									
Marietta, Ga.		25 00	Newburgh, N. Y.		250 00	Welsh, N. Y.				61 00					
Montgomery Co., Ill.		20 00	Niagara Co., N. Y.		129 38	Rocky Creek, S. C.				75 29					

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Auxiliaries.	Gifts from Individuals.	From Sales of Books Donated.	Sales reported by Colporteurs.	Income from Perpetual Trust Funds.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellaneous.	Total Transfers.	Total Cash.
Cash	2,192 52	1,836 15	3,276 59	1,587 50	49 56	5,085 81	520 00	63 11	.....	5 30	\$	\$
Transfers. ....	.....	.....	90 00	.....	.....	11 66	.....	.....	.....	5 75	107 41	14,616 54
From Auxiliaries.....											256 35	19,185 16
" The Trade.....											65 17	3,354 39
" Rents.....												2,532 36
" Available Funds—Bonds sold to meet Current Expenses..												23,400 00
" Interest on Available Funds.....												88 84
" British and Foreign Bible Society—Value of Books Received.....											721 50	
" Electric Light.....												68 25

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Depository Sales.	Retail Sales.	Sales of Waste Material.	Job Work.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	.....	5,861 80	711 49	.....	.....		6,573 29
Transfers.....	35,931 31	1,362 87	.....	670 04	4 78	37,969 00	
Total Transfers.....						39,109 43	
" Cash Receipts.....							70,118 83
Cash Balance from November, 1890.....							4,336 70

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

Special attention is also called to the fact that \$23,400 of the Receipts came from Bonds sold.

\$74,455 53

	Credited as Donation.	Credited on Account.
Ripley & Vicinity, W. Va....	\$2 05	\$18 65
Raleigh Co., W. Va.....	12 00	
Racine Welsh, Wis.....		18 07
Shelby Co., Ala.....		55 00
Stephens, Ark.....		11 75
Sharon, Ct.....	60 00	
Stark Bible Com., Fla.		16 37
Sharon & Lind Grove, Ia....		28 50
Sabetha, Ks.....		54 76
Scott Co., Ky.....	40 04	
St. Joseph & Vicinity, Mich.		90 53
Spring Valley, Minn.....		24 67
St. Louis, Mo.....		275 29
Syracuse & Vic., Neb.....		3 00
Schuyler Co., N. Y.....		6 80
St. Lawrence Co., N. Y.....		8 96
Salem, Ohio.....		5 00
Smith Co., Texas.....		4 15
Spokane Co., Wash.....		1 00
Shawano Co., Wis.....		10 52
Thomas Co., Ga.....		27 53
Tazewell Co., Ill.....	30 00	30 00
Thorntown & Vic., Ind.....		14 00
Tuscarawas Co., Ohio.....		18 08
Union Co., Ky.....		64 00
Union Lee Co., Miss.....		22 49
Utica Welsh, N. Y.....	150 00	
Union Township, Ohio.....		10 00
Union Warren Co., Ohio....	10 00	
Union Co., Ohio.....		133 41
Vermillion Co., Ill.....		36 00

	Credited as Donation.	Credited on Account.
Vermillion Co., Ind.....		\$22 02
Vigo Co., Ind.....		100 26
Van Buren Co., Iowa.....		11 16
Verona, Miss.....	\$30 00	
Verona, Mo.....		11 90
Virginia.....		1,000 60
Vermont.....	30 00	300 00
Woodruff Co., Ark.....		19 35
Ware Co., Ga.....		15 00
Walker Co., Ga.....		1 66
Wabash Co., Ind.....		170 22
Washington Co., Iowa.....		86 24
Waukon & Vicinity, Iowa...		8 00
Winnebago Co., Iowa.....		34 11
Wayne Co., Mich.....		995 45
Waseca Co., Minn.....		67 37
Washington Co., Minn.....		97 47
Wadena Co., Minn.....		35 00
Wellsville, N. Y.....		47 23
Westchester Co., N. Y.....		327 24
Williams Co., Ohio.....		65 10
Wellington & Vic., Ohio....	108 45	
Wood Co., Ohio.....		104 72
West Bangor Welsh, Pa.....	30 00	62 45
Washington Co., Tenn.....		12 75
West Pawlet Welsh, Ver....		10 00
Western Washington, Wash.		1 50
Waupun & Vicinity, Wis....		20 15
Wayne Co., W. Va.....		14 95
	\$3,276 59	19,185 16

FROM SALES OF BOOKS DONATED.

American Seaman's Friend Society, Y. Y.....	\$5 00
Law, Rev. Thomas H., Dist. Supt., N. C.....	1 20
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa...	11 61
Rountree, Rev. O. N., S. C.....	7 95
Robertson, Mrs. A. E. W., Muscogee, Ind. Ter.....	5 00
Spellman Seminary, Atlanta, Ga.....	14 70
Woods, Rev. H. C., Victor, N. Y.....	4 10
	\$49 56

SALES REPORTED BY FOREIGN
AGENCIES.

Cuba Agency.....	\$68 11
------------------	---------

MISCELLANEOUS.

Trade Sales.....	\$3,354 39
Retail Sales.....	5,861 80
Sales by Colporteurs.....	5,065 81
Sales of Waste Materials.....	711 49
Rentals.....	2,382 36
Available Funds—Bonds sold to Meet Current Expenses.....	23,400 00
Income from Available Funds.....	88 84
“ “ Trust Funds.....	520 00
Electric Light.....	68 25
Sundries.....	5 30
	\$41,928 24

Total Receipts.....	\$70,118 33
---------------------	-------------

FOR DECEMBER, 1890.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Supt's Salaries and Ex- penses.	Colpor- teurs' Salaries and Ex- penses.	Foreign Agencies.	Grants to Mis- sion'y & other Societies.	B. S. Record.	Miscel. laneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colpor- tage.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,399 28	4,224 87	8,109 61	....	142 19	564 37	....	.....	.....	.....	\$	\$
Transfers..	....	....	....	....	432 64	....	2,668 91	1,265 79	1,211 60	1,906 41	7,485 35	16,440 32
Auxiliaries—Value of Books Supplied, &c.....											24,493 47	
The Trade— “ “ “ “.....											3,202 31	
Books for the Blind on Account of Burr Legacy Income.....											186 78	
Bible House Expenses.....												654 88
General Salaries and Expenses.....											189 32	2,527 26
Merchants' Bank—Loan Paid off and Interest.....												15,138 08
British and Foreign Bible Society—Remitted on account.....												3,000 00
Building Alterations.....												350 00
Electric Light.....												5 00

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manuf'g Repairs & Expenses.	Rent of Manufac- tory.	Machin'ry & Tools.	Salaries and Ex- penses in Depository	DEPOSITORY.			Discount on Sales.	
							Boxes, Cartage, Postage, &c.	Value of Books re- turned.	Books Imported, Duties, etc.		
Cash.....	14,237 68	11,386 31	1,846 50	257 39	....	579 81	1,007 51	....	.....	....	29,315 20
Transfers..	....	....	....	....	....	....	....	50 03	183 42	3,318 75	3,552 20
Total Transfers.....											39,109 43
“ Cash Disbursements.....											67,430 74
Cash Balance forward to January, 1891.....											7,024 79

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$74,455 53

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D. D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D. D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Geo.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D., Covington, Ky.
Louisiana & Mississippi.....	Rev. J. W. MCLAURIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. J. W. LEWIS, D. D., St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. G. W. WAINWRIGHT, D. D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Westfield, Union Co., N. J.
New York.....	Rev. D. K. VAN DOREN, Quaker Street, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D. D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington Terr'y, Idaho, and Montana.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1891, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.